THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP
ESTABLISHED IN 1842
REGISTERED AS A NEWSPAPER

No. 5954
Saturday, August 18, 1956
Price Threepence

BROTHERHOOD OF MAN

THIS heading is one of the declarations men shrink from. Yet it is built into every religion, and in none more emphatically (and reported more frequently) than in the secular religion of Communism. Men shrink from it because on the whole it seems to give little enough guidance in concrete situations. How, for instance, ought one to act over this Egyptian crisis? What has brotherhood to do with it? Little enough, apparently, without mockery. Yet it can be used as a realistic touchstone of action. Those who represent nations can at least be reminded of its existence. The representatives need not be accepted at their own value.

Russia at the Conference

Russia is represented at the Suez Canal conference. Of her expected actions there the *Manchester Guardian* has this preliminary comment to make:

> Russia's reply to the conference invitation shows that it will make full use of the opportunities which it has been unexpectedly offered.

The opportunities are those of attempting to divide the West from the East. The leader writer, it is to be noted, deplores this, but without indignation. Someone has blundered. Russia has been offered opportunities. The conference on the Suez Canal will not be on that subject at all from Russia's point of view. It is to be expected (and she is hardly blamed for this) to turn it into another chance for what she considers to be her own national advantage. Her reply to the invitation suggests this anyway. No one is surprised. No one is particularly indignant. She is to be outwitted, if possible, that is all. Her urbane and clever representatives will turn up with all the moves thought out, and other urbane and clever representatives will receive the Russians with grace. Hardly a soul in the world will ask what has happened to the most passionately declared ethical principle of Communism.

The American Secretary of State

Mr. Dulles will be there. Mr. Dulles is a practising Christian and makes no bones about it. With great frequency and sincerity he publicly joins his religion with his diplomacy. Mr. Dulles is mixed up with the mystery of the refusal of the loan for the building of the Aswan Dam. About this the well-informed *Economist* has the following to say:

> As is known he is thoroughly disillusioned with Colonel Nasser, whose flirtations with Moscow and rancour against the West led Mr. Dulles to cancel the offer for the High Dam and thereby to spark off the Canal crisis.

The *Times* called this ham-handed diplomacy. Anyone can have an opinion about it. We printed one last week. But something more needs to be said. It was anticipated that the building of the dam would eventually provide a livelihood for three millions of Egypt's growing population. It was for this that the loan was first negotiated. Feeding three million people is an important matter; it is tempting to say as important as feeding five thousand. Yet because Mr. Dulles (and, incidentally, the *Economist* shows no surprise about this) does not like Colonel Nasser and his ways, no doubt with good reason, the loan is cancelled. But what about the three million people? Are not each one of them, after all, as important as Mr. Dulles and the Colonel? It is permissible to use the doctrine of the Brotherhood of Man as a touchstone of judgment upon this.

Parliament

Sir Anthony Eden and the greater part of Parliament do not like Colonel Nasser. Again, no doubt, with good reason. And the Prime Minister and the greater part of Parliament got angry with him and acted on their anger. But it is permissible now to ask what is to be done about it. If stress should arise, is Egypt, and presumably a large piece of the Middle East, to be occupied by force? What is to be the nature of the stress? When will it occur? Who is to be advantaged? The communities of the Middle East are pitiably poor compared with any standard of living in Britain. It is unlikely that force in any shape or form will do anything about that. It is not out of place to note that again the declaration of the Christian religion might be reflected upon.

The Slave Market

Colonel Nasser? The Moslem religion also has much to say about brotherhood. Many an Arab declares he is ready to die for what he calls freedom. The only public slave market in the world, apparently is to be found in Mecca, and careful reckoning computes that there are about half a million slaves in Saudi Arabia. The West when abused by the East, particularly by a Colonel Nasser, has some room in which to shrug its shoulders.

The man in the street—or should the man in the pew undertake the responsibility?—need not accept the conventions of "what is done". There is another point of view; it is hardly that, it is a conviction: it is, that world brotherhood is not a sham and a mockery. If it is so then all that is said in the name of internationalism is a sham and a mockery also, and everyone ought to deduce certain consequences from that.

What have the churches to say, if anything, about the present trouble, and how shall they say it?

Outliving Our Problems

By Dr. Ford Lewis

(Minister of the First Unitarian Church, Stockton, California, U.S.A.)

IT is common to speak of the problem of evil as one of the unsolved mysteries perennially facing man. If we include in the term all pain and suffering, all disappointment and sorrow, all failure and futility, in short, all the unpleasantness we get from life, it becomes a problem whose existence even the most confirmed optimist has to recognize. And it is most perplexing of all to men who believe in God. How are we to understand the existence of evil in a world created by a God who is omnipotent and perfectly good? In proportion as God is held to be all loving, all wise and all powerful, the existence of evil becomes a deeper mystery. "If God exists, whence evil?" runs the ancient question. In trying to provide an answer, we find, in the phrase of Lotze, that "our thought is at the end of its tether" rather quickly. No wholly satisfactory answer has been found.

It is not our explanation of evil which interests me primarily, attractive though that is as a field of study, but our reactions to it and the results of our encounters with it in our daily lives. By evil, we in the Hebrew-Christian tradition have usually referred to all the unpleasant contents of Pandora's Box which man has introduced into his life through wilful and open sin. This theology is becoming almost impossible to defend, however, because it presupposes a two-sided world, a universal system which is contradictory at its very core. Good is matched by evil, light is opposed by darkness, every heaven has its hell, and the entire universe, like the veil of the temple, is rent in twain with a basic dichotomy.

* * *

In our tradition this dualistic theology probably stems from ancient Persia, where we can easily imagine the nomadic shepherds would find such concepts natural to their environment. They spent their lives coping with extremes. The weather was usually very wet or very dry, quite hot or uncomfortably cold. The land was either very lush or very barren. The people were either very rich or very poor. And the theology that developed and was passed on to us indirectly through the Babylonian captivity was as rigorous as the physical environment and as starkly contradictory, for there was little "in between" experience to soften and moderate it.

To say that the dualistic concept of good and evil is unsound does not, of course, banish tragedy and pathos from our lives. The fact of evil, in its broad meaning, is ever present in our awareness, or hovering in the background, and ignoring it or trying to re-define it out of existence doesn't change it. We may observe of evil in general, as Jesus did of poverty in particular, that it is something we have with us always.

The first requirement, then, in any serious effort to outlive our problems, is to understand just what they are, to isolate and describe them as honestly as possible, leaving none out, and to recognize that no matter how long we work at correcting them we will never finish the job. Outliving our problems has nothing to do with length of years. "Outlive" in this context does not mean to outlast. It does not mean the eventual discovery, after long and faithful searching, of a secret formula whereby we can banish from lives once and for all "the sins that so easily beset us". "Outlive," in the sense in which I use it, correlates not with a quantity of years, but with a quality of life.

In dealing with our problems we often assume that if we can just hang on and wait them out, time will take care of them. I recall that as a growing boy, I naively assumed that when I became a man I would suddenly be in a position to "put away childish things," especially all childish uncertainties and insecurities. But I gradually came to see that this hope was based on a misconception. Often we are able to outwait or outgrow some particular failure, but always there are problems in the abstract waiting to rush in and fill the vacuum.

But even now I sometimes catch myself taking for granted that much older persons than I have somehow managed to "drive life into a corner" and make peace with it. Not long ago I called on a friend in her nineties and opened the conversation by asking her how she was. "I have my problems," she said, "but I still permit myself to think I might outlive them." It was this incident which gave me the idea for this article, and the title. When I came away, I realized with greater clarity than ever that no one ever outlasts the evil in the world.

Methuselah may have come as close to it as anyone, in the legendary account given in the Old Testament. In connection with that, it is often said that the man who had the longest life has the shortest biography. He lived 969 years, and he died. This is the only significant biblical reference to the ancient patriarch. When we feel prone to outlive our problems, the problems of war and peace, of freedom and repression, by merely outlasting them, "sitting them out," while we pile up year after year of wasted longevity we can contemplate with profit the life of Methuselah.

Nor are we any more successful when we try to outrun our obligations. Someone said to Socrates that a certain man had not been improved by his travels in any noticeable way at all. "I can believe it," the wise man answered, "he took himself along." Montaigne adds, in relating this incident, that "ambition, avarice, irresolution, fear, and the lusts do not leave us, though we have changed our country. . . . It is not enough to get away from the people. We must sequester and regain possession of ourselves".

* * *

The legendary figure of Jonah is the classical example in our religious literature of the futility of hiding from God and dodging what we know to be our duty. Like Jonah, we always become swallowed up in greater difficulties than the ones from which we are running. Even if we could escape the things that are troubling us at any given time by going on a trip or taking a vacation, even if we could "fly to the uttermost parts of the earth" and find that God was not there in the form of the still small voice of conscience, we would be far greater losers than we can imagine. Our problems are the means, and the only means, by which we achieve our true status and become our true selves. Without them life would be no more than a vegetable existence. It would be heartbreaking to watch a baby learning to walk if we did not know that out of all his false starts and awkward stumblings comes the sure and steady ability to carry himself like a man, and that it comes in no other way.

* * *

This simple example should teach us that error in any form, whether it be sickness, or ignorance, or hatred, or whatever it may be, is transitory and impermanent. Pain is not the object toward which all prior existence is striving, but joy. Joy is an end in itself, and pain, which is the "feeling of our finiteness," when we come to comprehend its true dimension and purpose, is only a means which life uses to attain the ultimate end of joy. Writing on this subject, Rabindranath Tagore tells us that man

> . . . has felt in the depths of his life that what appears as imperfect is the manifestation of the perfect; just as a man who has an ear for music realises the perfection of a

song, while in fact he is only listening to a succession of notes. Man has found out the great paradox, that what is limited is not imprisoned within its limits; it is ever moving, and therewith shedding its finitude every moment. In fact, imperfection is not a negation of perfectness; finitude is not contradictory to infinity: they are but completeness manifested in parts, infinity revealed within bounds.

COMMENT

AT THE SEA SIDE

"I LOOK forward to my Bank Holiday," says one of the characters in *Crome Yellow*: "It ought to be gay." "It ought indeed," assented the depressing Mr. Scogan. "But you may rest assured that it won't be. No holiday is ever anything but a disappointment." I suppose it all depends how much we expect from a holiday. For most people it means relaxation, and nothing else.

The day after August Bank Holiday, I went down to one of our most popular resorts, about eight miles from my home, and during the lunch hour took a seat in the front row on the parade, overlooking the crowded beach below. There wasn't much else to watch, except a few people bathing and the boats being tossed on the moderate waves occasioned by a moderate breeze. After about two hours I got up and found that I had been part of perhaps the most thickly peopled five acres of land in Britain. Most of those on chairs were dozing or reading the latest race news, and along the parade itself a dense band of humanity was slowly moving.

Not one of them looked disappointed, and practically all of them looked as though they were quietly enjoying just being in the sun in a holiday spirit, along with thousands of others. Not for them the search for inspiration in the holiday "school" of a political party, or some good cause, or the expectancy of visits to cathedrals, art galleries or stately mansions, which is so apt to be thwarted. They asked little save relaxation, and they got it; and since most of them looked as though on ordinary days they bore their share of the world's work on their shoulders, who has a right to question their choice?

A LETTER TO ADLAI STEVENSON

The current number of the *Christian Register* contains an interesting letter from a Unitarian living in a town where there is no Unitarian congregation, and who was contemplating following Mr. Adlai Stevenson who in similar circumstances joined a Presbyterian Church. He was worried about the matter, and wrote to Mr. Stevenson, asking him how he reconciled his action with his Unitarian principles. A very gracious reply was received in which Mr. Stevenson said that the Presbyterian Church at Lake Forest did not require the Westminster Confession of Faith; but the correspondent had learned that he did have to answer in the affirmative the following question: "Do you confess your faith in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son our Lord, and do you promise with the aid of the Holy Spirit to be Christ's faithful disciple to your life's end?" Of course that question falls a good deal short of a Trinitarian formula, although not many modern Unitarians could concur with it. However, my memory of the Presbyterian Church seems to be that one can associate with a Presbyterian Church in its organizational arrangements without becoming a full member, which implies participation in the Lord's Supper.

AMERICAN v. BRITISH ENGLISH

The lecture given a few days ago at a summer vacation course on this subject by Dr. Quirk of Durham University must have been well worth hearing. He made fun of the very superficial differences between the two "branches" of the Anglo-Saxon tongue. What seem to us to be "Americanisms" exist here in many districts of Britain. What we sometimes forget is that we sound as "peculiar" to many Americans as they do to us.

Many years ago I was standing on the deck of a steamer about to leave Auckland for Vancouver, talking to an Oxford research student, when a cheeky little American boy came up and said to him, "Come on now, talk funny!" Years later I was travelling with my wife from New York to Montreal, when we met a man and his wife who said that they came from Mephremagog. "Now, I guess you don't know where that is," said the man. "Yes, I do," I replied. "It's on a lake on the borders of Vermont and Quebec Province."

I had noticed the name when passing it some time earlier, and it seemed so strange that I never forgot it; but the fact seemed to constitute some sort of a bond between us. At one point my wife went and sat with them for a few minutes, and as she went away, she heard the woman saying to her husband in what was meant to be a subdued voice: "I do like to hear that woman talk. She says it so cute."

Dr. Quirk speaks of three regional dialects used by educated Americans living along the Atlantic seaboard; but there seem to be a good number of educated Americans, too, who seem to pride themselves on speaking English as it is spoken in England. Once in Chicago I got into conversation with two women, whom I took to be English. One of them, however, spoke of her home in Virginia. "Oh, I thought you were English," I said. "Because we don't speak like these mid-West people, that's not to say that we are English," was the very dignified reply.

WHERE IS JUSTICE FOUND?

Such an act as the confiscation of the Suez Canal shows dramatically the impermanent and provisional character of the times. Fifty years ago it would not have happened, for the chief nations concerned would have shown so strong a front that persistence in such a course would have been out of the question. To-day force is practically ruled out; but there is still no international tribunal to which appeal for justice can be swiftly and confidently made, although that would be the only real alternative to force.

The whole incident is a tragic one, made more so by the repudiation by Indonesia of her debt to the Netherlands, acknowledged so solemnly and so recently. The significance of these actions was underlined in a debate at the Economic and Social Council of the United Nations, when it became evident that the actions of Egypt and Indonesia had shown that a special United Nations fund for economic development was not likely to receive support. The reception accorded to American gifts to underdeveloped countries has shown the weakness of that sort of assistance, but these acts of repudiation by Egypt and Indonesia show also that loans might be lightly repudiated.

Commentator.

A VISIT TO GERMANY

By Arthur Peacock

IT was raining when we boarded the 'plane at London airport. The young Dutch air hostess tried to cheer us up. "It may be better when we reach the other side," she said. But it wasn't. At Bremen the rain was falling so heavily that we took neither a look to the right nor the left but made straight for the airport lounge. Our first discovery was that there was no coach from airport to terminal as in London or Amsterdam. Taxi was the only conveyance. We had a bit of a jerk when the driver asked for six marks. It meant another ten shillings on our fare.

Our hotel turned out to be a newly built Y.M.C.A. institution. Its attractive decoration and furnishings quickly appealed to us as did the simplicity and comfort of the surroundings. The nightly charge for a bed was about half that charged by a second class London hotel. A simple breakfast, though, consisting of bread and butter, marmalade and coffee or tea, cost just over four shillings. Other meals proved expensive too when compared even with the ever rising prices in London establishments. English restaurant keepers could learn something from the manner some of these continental restaurants serve food. It was a joy not to be compelled to take one's place in a queue at a "help yourself service" counter where the speed of service is such that the meal is cold before the cash desk is reached.

★

One of the joys of visiting a foreign city is that of running into people whom you have met elsewhere. In one of the Bremen museums I thought that I recognized the short, broad-shouldered man who was busily engaged studying some of the oriental exhibits. I walked across the room to get a front view of him. I was right. It was the Rev. Emil Englehardt, known to many *Inquirer* readers who have attended I.A.R.F. gatherings. As always, he was full of good cheer and quickly told of his crowded life, although officially on the retired list. His translation of Magnus Ratter's book on Schweitzer is announced for autumn publication. To his credit he has already translations of both Tagore and Ghandi. He is responsible for the German translation of the I.A.R.F. Digest and tutor to classes in world religions held in his home-town by the local adult education committee. Certainly not bad going for a septuagenarian.

Incidentally, the two museums in Bremen had most interesting exhibitions. At one there was a display of early books and manuscripts pertaining to the history of religions. There were early Muslim, Christian and Jewish manuscripts, some very beautiful Buddhist hangings along with an astonishing collection of modern photographs, all the work of a gifted German photographer. At the other museum there was a display of exhibits relating to both the primitive and higher religions linked with Germany's former colonial possessions. One particularly fine exhibit was of a Buddhist Temple. There were many statutes of the Buddha gathered from many lands and varying in age. Having just listened to a lecture, in which lantern slides were shown portraying the various ways in which Christ had been depicted by great artists in various centuries, one realized how a similar lecture could be given illustrating the various impressions of the Buddha that had been made in different countries at different times.

★

Another old friend whom it was a pleasure to meet in Bremen was the gifted Marburg scholar, Professor Friedrich Heiler who was in the city for the conference of the German branch of the International Society for the Study of the History of Religions. With him was Professor Anna Marie Schimmel whose address on Islam at Oxford I.A.R.F. Congress some years ago many will re-call. To-day this brilliant young woman is in charge of the Faculty of Comparative Religion in the University of Ankara in Turkey. For a Muslim institution to have such a faculty is something of an achievement and the more so since its administration has been entrusted to a woman. Miss Schimmel found it necessary to write a book on the comparative study of religion for the use of her students because so little literature was available in Turkey. She has about thirty students.

★

It is illuminating when talking with those concerned with the teaching of world religions in foreign universities to realize how far ahead of England they are in this field. In our own country, although it is the centre of a world wide Commonwealth embracing peoples of all faiths, we lag far behind in encouraging the study of the living religious traditions and cultures. Durham and Manchester have their faculties; at Cambridge there are regular lectures on world religions under the aegis of the theological faculty and also in connection with extra mural studies. Oxford has its chair in Eastern Religions but the present occupant has lately lamented upon the absence of students, and upon the unhappy fact that the comparative study of religions at Oxford cannot be pursued by junior members of the University other than as a hobby.

The latest report of Mr. K. D. Henderson, secretary of both the Spalding Trust and the Union for the Study of the Great Religions touches on this too and mentions how the Rev. Sidney Spencer's lectures on world religions at Manchester College have been of particular value. But for them nothing would have been said on this important subject in Oxford. The fact is surprising and little realized. A small country like Sweden has now four chairs in comparative religion.

Dr. HERBERT McLACHLAN

A TRIBUTE AND A RECOLLECTION FOR HIS 80th BIRTHDAY

By A. B. Downing

A MAN who has just reached his 80th birthday, especially if he is a scholar and a parson to boot, is rather like good wine: not so much old as mellow. Scholarship and religion combined are wonderful props in that ripe senescence which some people mistakenly call old age. That at any rate is the reflection that occurs to me about Dr. McLachlan, who will be 80 on August 22. I last saw him at the Closing Proceedings of the College with which his name will be for ever indelibly associated. He did not look young, but neither did he look particularly old to anyone who, like myself, is trembling on the brink of early middle age. He did not look as if he had seen 80 summers, though perhaps a more careful examination would have revealed that he had not come altogether unscathed through "the rains and ruins" of 80 winters. His hand, for example, grasped a stick. He seemed to explore more carefully than of old the ground to be covered in each advancing step. But those never too dulcet tones of his were not pitched in a minor or less clear key. His mental machinery—how often I have marvelled at its working!—still rendered its well-known output as smoothly and effortlessly as ever. No, Dr. McLachlan is only really old in the purely mundane and secular sense of the term. He can never be old to those who sat under him and were guided and cajoled and instructed in a bewildering multitude of austere and rather forbidding subjects in a way which has left its lasting mark upon our academic mind and intellectual manners. Who can be said to be old who still has an unflagging passion for Truth, an undiminished zest for books and scholarship, an unrelenting concern for all the higher reaches of learning? Certainly not Dr. McLachlan.

How glad we are now that he comes to celebrate his 80th birthday! There will be so many, in our own movement and beyond it, who will re-charge the batteries of their respect and affection for the Old Man, as we used to call him long before the calendar made the appellation even slightly relevant. There he was, and there he still is, in his long clerical waist-coat and old-fashioned dog-collar, the fascination of whose design always refreshed my student mind when tedium began to grow and flourish in the more arid stretches of the Doctor's discourses. And how I admired the instruments of his scholarship—the mighty memory, the swift shorthand, the unrelenting verbal pace, the firm sitting posture of a man determined to pour at least a few facts and dates and names into receptacles always unready and often unresponsive! How reluctantly we followed him down the dusty corridors of Protestant Dissent! How we groaned in Greek and hesitated in Hebrew! How sadly we mourned over the complexities of Holy Writ! But the Doctor was never daunted by our dismay. And looking back on it all, how glad and grateful his former students can be that he was not!

We may not be paragons of scholastic virtue; we may be but pale insubstantial shadows of the Doctor's solid scholarship; we may not have done even a single thing which conforms to the canons which he prescribed; but how he made us respect the values for which he stood and for which he stands now still at the height of all his 80 years! Something still tells us that the standards he set, though high and beyond the range of the average memory and the average man, are never irrelevant. Dr. McLachlan has served our movement by his exertions. That same movement, now as always, needs men to follow his example.

And now age has transformed him into an octogenarian. But it has not wearied him or made him bored with our present concerns. Rather has it given him an even more secure foot in two worlds: that of the past and that of the present. His books, his library, his lectures, his renown in scholarship, his special place in our ministry, his own peculiar qualities as a man, a mentor and a friend—all these are an integral part of our movement's life and expression. He is, in his own person, one of the significant stages in our historical progression. He has promoted its advance and linking it, as only he could, with our so easily forgotten past, he has helped to make its future more significant and more secure.

We send him, then, on his 80th birthday, our homage, our remembrance and our good wishes "cum exultatione et simplicitate cordis".

Why and Wherefore?

Unitarian Historical and Factual Questions

How many Unitarian churches are there in (1) England, (2) Wales, (3) Scotland, (4) Northern Ireland, (5) Eire, (6) the Commonwealth?

THIS is a deceptively easy question to answer. If one counts up in the 1956 Year Book of the General Assembly of the Unitarian and Free Christian Churches, one learns that on the official and recognized list the number of congregations is as follows: England, 246; Wales, 34 (21 Welsh-speaking, 13 English-speaking); Scotland, 4; Northern Ireland, 32; Eire, 2 (Dublin and Cork); the Commonwealth, 16 (Australia, 6; Canada, 7; New Zealand, 2; South Africa, 1). That makes a total of 318 in the British Isles, and a total of 334 in the English-speaking parts of the British Commonwealth.

But on closer examination one finds that in speaking of a Unitarian "church" one must make a distinction between a congregation and a church building. For in the places on the list 12 are closed or services suspended in England, and four in Wales, presumably because no congregations worth the name remain. This in reality reduces the total to 234 in England and 30 in Wales, 302 in the British Isles, and the grand total to 318. Of those that then remain on the list there is a very great variation from live and strong to very small and weak; and three of the English congregations (plus probably one or two of the bombed churches), and one each in Australia and Canada, have no church buildings of their own, and cannot therefore be reckoned as churches in the fullest sense of the word.

Another difficulty in computing arises over the name "Unitarian" churches. The uniting organization is called The General Assembly of Unitarian and Free Christian Churches. How many of the congregations on the list would accept the name "Unitarian" is hard to determine. Of those which use the word "Unitarian," "Unity," or "Church of Our Father" in their titles in the Year Book, there are 92 in England, 19 in Wales, three in Scotland, three in Ireland, five each in Australia and Canada, two in New Zealand, and one in South Africa. Of those which use only the title "Free Christian" or some other christo-centric word like "Messiah," "Christ" or "Saviour," there are 19 in England, and one each in Wales and Canada. The titles of the remaining churches are non-committal (183).

In conclusion, the Watford congregation was added to the list at the recent General Assembly meetings, though as yet it has no building of its own. There are also one or two not-yet-recognized groups like that at Speke, Liverpool. The number of Unitarian churches therefore varies slightly from year to year.

Would it not be better if the word "Commonwealth" were substituted for the word "Dominion" in the case of the churches referred to?

TRUTHS LEFT UNSAID

By Charles Easton

FROM time to time Unitarians discover that they have paid too dearly for the searching light of reason. It declares that heaven is not a place; and upon the instant the walls of jasper fall down and unending praise of God is heard no more. No Unitarian is, of course, prepared to hold a brief for many mansions above the bright blue sky. But when theories or wish fulfilment have done their utmost with the golden streets, truth remains. Life in the presence of God is, as the old picture shows us, rich and gracious. In thought of God sorrow and sighing flee away. Those who love God find it their supreme joy continually to offer him delighted thanksgiving. When we erase the traditional picture of heaven from our speaking, these truths are often left unsaid. Until we are ready with new ways of saying them the perennial truth of heaven is overlooked. We may say that heaven is a state of mind and satisfy the modern intellect. But we need other words to fire the modern spirit.

Everyone has heard how it was said, "The Kingdom of heaven is within you". We need not wonder then at the disappointment of those who set out to build a heaven upon earth. No one can say, "Lo, here; or Lo there!" Heaven is living near to God, and he who loves does that. Men have spoken long and often of how much they must give up to be sure of reaching heaven when they died. Whoever gives himself or herself in love dwells here and now in the presence of God, which is heaven.

Thomas Traherne has a test of religious attainment. "Your enjoyment of the world is never right till every morning you awake in Heaven." Whoever finds grey skies have their own loveliness, and monotonous work its own special revelation of God, he or she has stepped within the gate of pearl. To get thus far undoubtedly requires some tedious training of the mind and schooling of the inclinations. But you will enjoy something more than "a state of mind" when you have learned "to look upon the skies, the earth and the air as Celestial Joys; having such a reverend esteem of all, as if you were among the angels".

Where It Can Be Found

The sophisticated have poked much good-natured fun at the naivety of the old picture of heaven. Energetic folk have thought a somewhat monotonous fate awaits the saints who must engage in perpetual praise of God. But whoever lives consciously in the heaven of God's presence cannot help but continually give him thanks for the riches of human life. Diamonds glint in the granite sett, pearls hang in the dewy grass, sapphires shine in the eyes of his beloved. He who is in heaven often times despairs of being able sufficiently to give thanks. Henry Suso gathered before his inward eyes himself and all creatures. He added the little specks of dust which glance in the sunbeams, and all drops of water, and wished "that each of these had a sweetly sounding stringed instrument, fashioned of my heart's blood, striking on which they might each send up to our dear and gentle God a new and lofty strain of praise for ever and ever".

Heaven is Love, Joy, Peace. It is praise and it is prayer and all besides. Some have thought of seven heavens, but 70 times seven cannot number all the mansions of divine experience. Heaven is wherever men and women stand consciously in the presence of God. Shall Unitarians therefore be afraid to mention the word lest they be deemed old-fashioned and out of date? We cannot speak forth our religious convictions without words, and old words find a readier response than what is new minted. The idea of heaven has always witnessed to a fact of experience. If we have misunderstood its metaphors we can receive them back for what they always were, the poetry of religious experience. When in some circles we see a return to older religious phraseology the time is ripe for us to speak of heaven as a rich experience. It is time for us to join the chorus of the saints who perpetually proclaim their joy in God.

CHANGING THE SERVICE

By R. W. Wilde

FROM time to time one hears a plea that our services shall be different. There is too little to distinguish them, say our domestic critics, from the services of other and orthodox Bodies. Ought not the outsider to be able at once to recognize, if he chances to find himself within our walls, that he is in a different sort of church?

One can sympathize with the intentions lying behind this criticism. But equally one may question both its wisdom and its practicality. The forms of worship grow rather than being deliberately manufactured. Like myths and sacraments, they have behind them an immemorial past. Almost one might say of them that they are without beginning. For in truth they run back in their essence to the very beginning of human consciousness and striving.

Christian worship was no new thing. It grew out of an immemorial past. It was the heir of Jewish worship in the synagogue, and it took over the forms and modes and many of the expressions of the earlier Jewish worship. But Jewish worship in turn owed much to still earlier forms. If it were possible to sit down and "engineer" a form of worship that was wholly new and unique, such form would sit very heavily upon the human spirit, and would probably make little appeal to anyone save its own creator.

And, in truth, the possibilities are severely limited. Two, three, or four hymns; one or two readings; prayer; and the exposition of the "Word"—what is left, over and above these, beyond a measure of symbolism and ritual and sacramental expression?

I am not, of course, pleading for a sheer canalization and stereotype of worship. Within the broad structure that is common to all developed religions, there is room for much experimentation. Non-biblical readings, for instance, are fairly widely used to-day, not only by our own ministers, but also by those of other Nonconformist churches. And for those who believe that God is ever speaking, and is not imprisoned within the past, it is surely legitimate to believe that the "bible" does not finish with the Authorized or Revised version of our "Testaments". Ever the Lord has more of light and truth to break forth from his word.

MEDITATION OR PRAYER

Another form of experimentation has been the substitution of "meditation" for prayer. This derives, I imagine, largely from Humanist sources, although it may sometimes spring from a desire to avoid the intellectual difficulties that attach to petitionary prayer. But, when all is said, meditation is a very poor and anaemic substitute for prayer itself. As Professor J. B. Pratt wrote long since (in his *The Religious Consciousness*): "That meditation may have excellent subjective effects is not to be denied, but no one with any knowledge of the psychology of religion will claim for it an influence equal to that which results from the earnest prayer of the man of faith." It is one thing to concentrate the mind upon certain ideal aspects of being or activity, silently to reaffirm their value and their claim upon oneself, and inwardly to renew one's allegiance to them. But there is a world of difference, both psychological and spiritual, between this and prayer that is addressed to "Another," in the quiet confidence that one's prayer is heard and a response made, and that one's words and thoughts do not merely flow out into empty space. The ability of man to pull himself up by his own bootstraps must surely be severely limited.

The form and the nature of the sermon or address, again, allows of fairly wide experimentation. In recent years the B.B.C. services have frequently embraced experiments in this direction, as also in the order of the items of the service.

Yet, when all is said, there is a value in the ancient and the venerable and the customary. The great resounding phrases of Scripture, the utterances of inspired souls treasured up from the past, the expressions coming down from the great masters of the spiritual life—these have an undying and timeless value, and are probably better than even the finest substitutes.

WHAT IS LEFT OUT

Moreover, there would seem to be active in all of us, as Sigmund Freud asserted, a repetitive principle. It is not only children who are enamoured of repetition and reiteration. Whether this repetitive principle derives from our pre-natal experience in the womb, with its cradle-like movements and oscillations, its rhythmic undulations, is matter for debate, but one can hardly question the existence of a repetitive tendency in us all. The truly great things do not stale by repetition, nor grow old by use. It is the latest Jazz number, and not Beethoven, that grows wearisome by being often heard. That which is truly beautiful, and beautifully true, cannot be too often proclaimed and re-enacted, so it be done with reverence and joy and reality.

So I come back to the question with which this article began. Are we to make our services so different that the difference shall at once strike the mind of the chance visitor, and assure him that he is taking part in a worship that is "different"?

Surely one real difference in our services is to be found in what they leave out, rather than in what they include. The absence of a purely miraculous note; the avoidance of sub-Christian conceptions of the nature and activity of God; and the fact that, despite our deep reverence for him, our actual worship is never addressed personally to Jesus Christ—these surely must make their impact and impression upon even the casual visitor. But, for the rest, we cannot dissociate ourselves from the age-old modes and methods of religious worship; nor, if we are wise, shall we desire to do so. The craving for entire novelty, although its motive may be genuine enough, is fundamentally based upon misconceptions.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Prayer

SIR,—Do we as a Movement really deeply believe in the power of Prayer, because if we do it seems to me we should all be discussing it, ministers and lay people together spontaneously and inevitably, in spite of difficulties, with or without any tentative plans so to do.

The spiritual life is a unity. As Mr. Terry says there is no demarcation line between our corporate worship and activity and those of our private lives. Similarly, the spiritual man must be whole and one with his thinking, acting and praying "in gear with one another". As Unitarians we probably do not hesitate to share our private thinking and acting. Do we conceive of these as divorced from praying?—if not, why is it not natural to share our experience of prayer also, to speak together about ways of prayer that are helpful, of answers to prayer, of concerns that we might all submit privately to God?

We Unitarians are often perplexed with problems of theology and controversial issues, with church organisation and indeed with church survival; might we not in Prayer find a way to transcend our immediate cares and in seeing them from a height find solution?—Yours,

Letchworth. *J. E. Lindsay.*

Correction

SIR,—Many of your readers will no doubt have realized that what I wrote in the article which appeared last week was "It has been demonstrated that the differences between the various churches are *not* due to nothing more than the perverseness of human nature." The *not* appeared in my typescript but seems to have been lost in transmission.—Yours,

Unitarian College, Manchester. *F. Kenworthy.*

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 19th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11 & 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Supply
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. G. J. Price
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Mr. A. Patterson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30, Rev. Joyce Hazlehurst, 6.30, Rev. S. Mossop
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Mr. I. Marsh
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Domestic Society
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Rev. J. Reece Walker, 6.30, Rev. Desmond Hilton
Bristol, Lewin's Mead Meeting, 6.30, Rev. Dudley Richards
Bristol, Oakfield Road, 11, Rev. Dudley Richards, 6.30, Rev. J. Tyssul Davis
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11, Rev. J. Mather, 6.30, Rev. B. Gill
Cambridge, Memorial Church, Emmanuel Road, 11, Mr. T. H. Hollingsworth
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Carlisle, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. J. W. Nicholson
Cheltenham, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss R. Hereford
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting Road, 11 and 6.30, Rev. F. C. Whiteman
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicker
Croydon, Free Christian Church, Wellesley Road, 11, Supply
Dean Row 10.45, Mr. D. Dunkley Styal, 6.30, No Service
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. B. Platt
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. H. W. Kendall
Dover, Adrian Street, Unitarian Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, No Services
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, No Service
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. M. S. Simmons
[illegible], Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. Graham Short
Gloucester, Barton Street, 2.45, Rev. Barbara Thomas
Guildford, Ward Street Church, closed till August 26
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45 and 6.30, Rev. J. B. Towler
Hastings, Free Christian Church, South Terrace, 11, Rev. Desmond Hilton, 6.30, Supply
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, No Service
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pine
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Mr. W. McMillan
Kidderminster, New Meeting House, 11 and 6.30, Rev. W. Bradshaw
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. T. Brett Davies
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. John Kielty
Letchworth, Sanctuary, Miss J. E. Lindsay, The Little House, Garth Road, 11, Rev. R. H. Barker
Lewes, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Supply
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. Tindall
Liverpool, Bootle Free Church, 11, Supply
Liverpool, Domestic Mission, Mill Street, 6.30, Supply
Liverpool, Gateacre Chapel, 11, Rev. S. B. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. J. Kerr Murray
Liverpool, Ullet Road, 11 and 6.30, Rev. J. Quine
London, Bell Street, Edgware Road, 6, Mr. David Herne
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. F. Hankinson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. G. J. Price
London, Golders Green, Hoop Lane, 11, Rev. W. Waddington, 6.30, Rev. K. C. Thacker
London, Hackney, New Gravel Pit Church, Chatham Place, No Service
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thacker
London, Ilford High Road, 6.30, Mr. T. E. Dalton
London, Islington, Upper Street Unitarian Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
London, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, No Service
London, Mansford Street Church, Bethnal Green, 6.30, Rev. W. Waddington
London, Richmond Free Church, Ormond Road, 11, Mr. R. H. Corrick
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Arthur Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (also, 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Mr. G. E. Prentice
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. J. L. Toseland
Manchester, Monton Church, Eccles, 10.45, Rev. T. W. Roberts, 6.30, Mr. F. G. Mason
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, 10.45, Mr. D. F. Exley, 6.30, Mr. W. Naylor
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. G. Beaumont
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, —
Mansfield, Old Meeting House, 10.45 and 6.30, Mr. Derek Smith
Marple, Unitarian Hall, 31 Stockport Road, 3, each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Young
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. W. Dunkle
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, No Service
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Keeley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Supply
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
Ringwood, Hants, The Meeting House, 11, Supply
Rochdale, Blackwater Street, 10.30 and 6, No Services
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. S. H. Knight
Sale, Atkinson Road, 11 Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins, 6.30, Mr. H. Mathews
Sheffield (Attercliffe), No Services during August
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. Pendrill Bentall
Sheffield, Unity Church, Crookesmoor Road, 11, Mr. J. Woodhouse
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30 Rev. H. Whitaker
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Supply
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 6.30, Rev. S. B. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mr. A. Benton
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also, 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swindon, Swindon Hall Road, 10.45, Supply, 6.30, Rev. F. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kersey
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Forster
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, (1st Sunday in month) and, 6, Supply
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Mr. G. Craig, 6.30, Mr. F. A. Fitzpatrick
West Kirby, Brookfield Gardens, 11, Rev. C. A. Piper, (also, 6.30, 1st Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
Whitby, Flowergate, 6, Rev. W. T. Wilkins
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherston, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Supply. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Maxwell
Wellington, Services suspended, Enquiries—Mrs. Wyeth, Tel. 41-222.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Martin C. Rayner

THE LINDSEY PRESS

THE UNITARIAN FAITH IN UNITARIAN HYMNS

This small collection of sixty hymns is "a small treasury of hymns truly expressive of the Unitarian faith in its various aspects . . .".

Biographical notes appear in alphabetical order at the end of the book.

1/- by post 1/2

THE STORY AND SIGNIFICANCE OF THE UNITARIAN MOVEMENT

by W. G. Tarrant, B.A.

Essex Hall Lecture 1910
reprinted, with additional notes 1947
1/6 by post 1/8

A FREE RELIGIOUS FAITH

The report of a Unitarian Commission

"In this book the issues are so fairly set out and so frankly faced that it may be instructive even to those who disagree fundamentally with its line of argument. . . ."—*Times Literary Supplement.*

3/6 by post 3/10

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

Death

Hopkins—On August 1 at Kings College Hospital, London, Annie Hopkins, of 32 Cedarville Gardens, S.W.16, for many years a member of Brixton Unitarian Church.

NEWS REVIEW

Windermere

On Thursday, August 9, a Unitarian Service was held at the Postern Gate Café, Windermere. This was due to the enterprise of Market Place, Chapel, Kendal, and Mr. McMillan, the ministerial student who is in charge of that Chapel during July and August. He has spent much of his time visiting isolated Unitarians in the Lake District, and, in all, twenty-four of us from Kendal, Rydal, Ambleside, Grange-over-sands and Windermere, joined in the service and the discussion which followed. *The Inquirer* advertisement brought us the help of the Rev. Arthur and Mrs. Vallance, camping in the Langdale Valley. Mr. McMillan's service was very much appreciated. His subject was the place which Jesus holds for Unitarians. His own attitude was "He who has seen me has seen the Father". This was rather deliberately provocative, and was challenged in the discussion which followed, at which the Rev. A. Vallance took the chair. It is to be hoped that this will not be the last of such meetings.

M.L.B.

Bridgwater: The Sunday School, which is about the oldest in the town, held its anniversary on July 28/29. On Sunday the school used the beautiful service, Love, Faith and Hope. Apart from the address the whole service was taken by the school. New kitchen and rooms have been built.

Shrewsbury: It is not often that a citizen of this country receives a congratulatory letter from the Chancellor of the Exchequer. This happened recently to Mr. Arnold Broadbent, a member and trustee of High Street Church, but Mr. Broadbent is no ordinary citizen, for as Inspector of Taxes he has, in the past four years, produced settlements totalling £300,000 for the Inland Revenue department. He has now retired and at a presentation ceremony at his office, his work was described as a remarkable achievement.

Taunton: An unusual exhibition was held on July 21. It was of "other people's treasures", articles old and new, unusual and rare. Among the exhibits were a dress of about 1840, maps of old Taunton, including the Chapel and the first schools, and some Chinese back scratchers! One of the objects of the exhibition was to introduce one of the loveliest of chapels to strangers.

CHAIRS and TABLES
for
CHURCH, SCHOOL AND HALL
Lists and Illustrations Free on Request
HARPER-WYCOMBE LTD.
Manufacturers of School and Church Furniture
Station Works, High Wycombe, Bucks.
Tel.: High Wycombe 2539

Holiday Accommodation

A FEW SEPTEMBER VACANCIES, from 15th, at "Normanhurst", the small, friendly Hotel in "Britain's Best Climate", noted for its many sunny days. 6/9 gns. weekly, fully inclusive. Illustrated brochures on request. Recommended by Unitarians. Vegetarian if desired. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Telephone: Hastings 4784.

Miscellaneous

Sunday, August 19, 1.30 p.m., Countless Stones, near Aylesford, Kent. Open-Air Nature Service. Rev. Will Hayes "To be a Pilgrim". Tea at Aylesford Friary. Meet at 10 a.m., platform three, Victoria Station. Bring lunch. P.P.U. Religion Commission. Visitors welcome.

David Patterson

The death of David Patterson in his 83rd year has taken from us one well known in the Liverpool District, in the denomination and in the business world. A man of unsullied integrity, a fighter in all good causes, unswerving in his allegiance to high principles; yet not a stern warrior engaged in a grim warfare; with his unsuppressable gaiety he was an excellent example of the goodness that walks hand in hand with cheerfulness. For over 40 years a member of Hope Street Church, he worked for it generously both as a member of the committee and as the chairman. A lay preacher in constant request he was always welcomed as one with a message vibrant with life. In the District Association which he served as a member of the Council and also as President his wise guidance and sometimes wise cracks contributed to the pleasure and the success of the business. Deeply religious, he gave clear evidence of being one who had entered into the holy of holies and who knew the reality of communion with the divine. He lived a full life and possessed a richly stored mind. He found the kingdom of heaven within his soul and in him shone the heavenly radiance. A happy man, even when his affliction came to him six months ago, he possessed an inward serenity; to the end he retained his intellectual interests, his love of his fellows and his unforgettable charm. David Patterson won for himself many high qualities; the love that covers a multitude of sins, the beauty of holiness, the devotion to righteousness which in a mysterious yet unmistakable manner identified him with the beautiful things he served. Well might he have said of himself, "I have fought a good fight; I have finished my course; henceforth, there is laid up for me a crown of life". We grieve at his passing but intermingled with our grief is a genuine pride, a satisfaction, a holy joy that we have been privileged to be called his friend and to have had communion with his noble spirit. He has passed into the unseen world; we rest in the quiet confidence that his soul is with God.

A large congregation assembled at Hope Street Church on Wednesday, August 8, for the funeral service conducted by the Rev. E. W. Hill, M.A., the address being given by the Rev. C. A. Piper; cremation followed, the committal being by the Rev. J. K. Murren.

C.A.P.

Miss Reward

With the passing of Alice Veronica Reward, George's Chapel, Exeter, has lost a valued member and trustee. Miss Reward spent some years, after training as a nurse, with the Kikuyu in East Africa, and could recount the rivalries between the missions of over forty years ago. As matron of a Babies Home in Exeter Miss Reward will long be remembered for her kindly manner and gracious sympathy.

W.G.I.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 1s. 8d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1

TEL.: [illegible] Editorial: [illegible]

Printed by Wardman and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Wholesale (Nationally) from [illegible], [illegible], Saturday, August 18, 1956